

THE  
*Instructor*  
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NAUVOO TEMPLE

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#### For Officers and Teachers

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# THE INSTRUCTOR

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Official Organ of the Sunday Schools of The Church of Jesus Christ of Latter-day Saints

Devoted to the Study of What to Teach and How to Teach  
according to the Restored Gospel

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PRESIDENT HEBER J. GRANT, Editor   MILTON BENNION, Associate Editor   WENDELL J. ASHTON, Manager

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## *Religion and the Standard of Living*

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MILTON BENNION

We may properly be thankful for the many modern conveniences made available through scientific discoveries and inventions. Their use releases time and energy that may be spent in more profitable ways than in physical drudgery; become such because no longer necessary. It, of course, also makes possible much greater production, as illustrated in the use of modern farm machinery, and much more speed in the conduct of business, as illustrated in the use of the telegraph, telephone, and radio. The whole life of civilized man moves at a very greatly accelerated pace. Whether this is a blessing or a curse depends upon what use we make of the newly acquired facilities at our disposal. This depends upon the ideals, the attitudes, and the habits of men, individually and collectively.

Science and invention have made possible the terrible destruction and privation that is now going on the world over. Can anyone deny that wrong attitudes and selfish habits are chiefly responsible for this condition? Do not these conditions arise from the ir-

religion of those responsible for this holocaust? It is, of course, easy to assign all the responsibility to the other fellow and absolve ourselves from guilt. The guilt of some of the axis leaders seems so self-evident that we are inclined not to think seriously of trying to answer the question, what conditions made possible the rise to power of these dictators, and are we in any way responsible for these conditions? Have we been inclined to enjoy to the full our boasted high standards of living, irrespective of the privations of many of our fellowmen? Have we been both interested and active in trying to extend as far as possible the benefits of civilization to mankind generally?

We go as missionaries to teach the Gospel of Jesus Christ to the poor no less than to the rich, and to foreign people whose standard of living is much below ours. We are willing while doing so to share with them their meager existence. It may be two meals a day of nothing but boiled potatoes, nothing more than a hard mat on the floor to sleep on, and we can do this for months and years without complaint. How do we feel later about sharing with those in need after we have been enjoying home comforts and conveniences for some time? Do we let our love for the underprivileged subside while we indulge in luxuries quite unnecessary to wholesome living? The facts are that too many of us indulge our appetites and our undue cravings for amusements to our own injury, physical and mental, instead of conserving and developing our natural powers, and using them in ways that will help others toward saner and more wholesome living.

"Man is that he may have joy," but joy does not come through dissipation or other irreligious living. The amount of joy one gets is determined by its intensity multiplied by its duration. Those that have

learned by experience that "it is more blessed to give than to receive" find in giving to a good cause, or to individuals in need, the most intense joy and certainly the most lasting.

Ideals, attitudes, and habits, in line with the Gospel of Jesus Christ as we know it, call for radical changes in the present world situation. These changes can be brought about not merely by preaching, important as that may be, but by bringing our conduct, both individual and social, in line with the Gospel we profess to believe.



## I ASK BUT THIS

*Ruth J. Devereaux*

*To place my hand in Thine  
And walk with Thee;  
To feel that Thou art here  
To talk with me;  
To see Thy tender light  
Enfolding 'round me;  
I ask but this, dear Lord,  
And pray to Thee.*

*To lift this heart bowed down  
To sing to Thee;  
To have the blessings which Thy love  
Can bring to me;  
To be, while here on earth,  
What I was meant to be;  
I ask but this, dear Lord,  
And worship Thee.*

# George Q. Cannon

JOSEPH J. CANNON

## *Nephi Record Translated for Descendants*

The Latter-day Saints have given many surprising proofs of the vitality of their organization — the astonishing missionary efforts, successful colonization, temple building and work associated therewith, and the translation of their sacred books into other languages. The Book of Mormon, which has converted more souls to the restored gospel than any other book, has been translated into twenty-three languages, and published in eighteen.

The early fifties saw this work begin. In Europe John Taylor was in charge of a translation of the new scripture into French and in German, and Erastus Snow into Danish. None of these efforts, useful as they were, occasioned serious difficulty. Books were constantly being translated from English into the modern languages of Europe and from them into English. Dictionaries, grammars, and best of all highly trained translators were available.

During this same period George Q. Cannon was carrying on the work among the Hawaiian people on the Sandwich Islands. With him, however, the difficulties were enormous. The task was not imposed on him. It arose out of his love for the volume and the comfort it gave



GEORGE Q. CANNON

him in his ministry. He makes his tribute to the ancient history of the American hemisphere.

"Before I commenced holding regular meetings, I had plenty of time for meditation, and to review all the events of my short life, and to think of the beloved home from which I was so far separated. It was then that I found the value of the Book of Mormon. It was a book which I always loved. But I learned there to appreciate it as I had never done before. If I felt

inclined to be lonely, to be low spirited, or homesick, I had only to turn to its sacred pages to receive consolation, new strength and a rich outpouring of the Spirit. Scarcely a page that did not contain encouragement for such as I was. The salvation of man was the great theme upon which its writers dwelt, and for this they were willing to undergo every privation and make every sacrifice.

"What were my petty difficulties compared with those afflictions which they had to endure? If I expected to share the glory for which they contended, I could see that I must labor in the same Spirit. If the sons of King Mosiah could relinquish their high estate, and go forth among the degraded Lamanites to labor as they did, should not I labor with patience and devoted zeal for the salvation of these poor red men, heirs of the same promise?

"Let me recommend this book, therefore, to young and old, if they need comfort and encouragement. Especially can I recommend it to those who are away from home on missions. No man can read it, partake of its spirit and obey its teachings, without being filled with a deep love for the souls of men and a burning zeal to do all in his power to save them. . . .

"The conversations, which I had with the natives concerning the Book of Mormon and the origin of the red men, made them anxious to see it."<sup>1</sup>

It is truly surprising how soon

the work of translation began. The first elders landed at Honolulu in December, 1850. Not long afterwards Elder Cannon deeply desiring to know the language had the gift of interpretation given to him. His progress in the new tongue must have been rapid, for in less than two months he was beginning to put the record of the Nephites before some of their descendants. He writes: "In the last days of the month of January, 1851, I commenced the work of translation. My fellow-laborers, the elders, encouraged me, and from the First Presidency at home—Presidents Young, Kimball and Richards — came words of cheer, approving of what I was doing, and counseling me to persevere."<sup>2</sup>

Naturally this work of translation could be only a part of the missionary work. Preaching, explaining the doctrines, meeting the opposition raised against them by Christian ministers, baptizing, traveling from place to place, administering to the sick, all had their time and place. In reference to his work after returning to Wailuku, where he had first found a friendly reception, and from which place he had removed to save his friend, J. H. Napela, from the persecution of the Presbyterian minister, who had so bitterly opposed the work, Elder Cannon writes: "The preaching of the gospel created great excitement; the people came by hundreds to hear the testimony, and I had the satisfaction of seeing the missionary

<sup>1</sup> *My First Mission*, Chapter XVI.

<sup>2</sup> *My First Mission*, Chapter XVI.

who had treated me so badly and who had so bitterly opposed and lied about the work, almost deserted by his congregation; they having left his church to hear us preach and see us baptize. . . . We baptized a large number of people at Wailuku and the adjacent towns, erected a large meeting-house at that place and smaller ones at the other villages, and organized large and flourishing branches of the Church.”<sup>a</sup>

With his lifelong theory that the gospel should be presented with courage to the high as well as the low, Elder Cannon boldly met the opposition and threats of the clericals, who tried to hinder the work, by appealing to the highest authorities. In company with the president of the mission, Elder Philip B. Lewis, he visited the king’s ministers and the American commissioner. The king was ill at the time. The commissioner warmly espoused the cause of his countrymen and demanded for them all the rights that were extended to others. Elder Cannon later had visits with the princes, both of whom succeeded to the throne, and received from them assurances of protection.

The gifts of the Spirit followed those that believed, as they did anciently. These read like the manifestations recorded in the New Testament.

“The same day Brother Napela and some of the other native Saints had visited a woman who believed in the gospel, who wished to be baptized; she had been unable to walk

upright for five years, but she was anxious for them to administer to her, that she might be restored. They laid their hands upon her and commanded her in the name of the Lord Jesus Christ to arise and walk. She immediately stood up and walked, and went and was baptized. This created quite an excitement in the neighborhood, for she was well known, and people were much astonished at her restoration.”<sup>4</sup>

Another instance was that of a woman, one of whose limbs was withered, and who was afflicted with palsy. She was baptized, and was speedily restored to health.

“A niece of hers was afterwards afflicted similarly; she requested us to administer to her, and when we did so, she was restored to health.

“The same day that this latter person had hands laid upon her, we had a meeting at a place called Waiehu. After the meeting was over, three persons requested to be administered to, one of whom was a blind man. He had been blind for upwards of thirty years, but his sight was restored to him.”<sup>5</sup>

Besides these spiritual experiences there were many others of a most interesting nature. In the pursuit of their labors the elders traveled from island to island and doing so in an outrigger canoe by sail and paddle was dealing very intimately with nature and her forces. They asked and depended on the Lord

<sup>a</sup> *My First Mission*, Chapter XII.

<sup>4</sup> *My First Mission*, Chapter XV.

<sup>5</sup> *My First Mission*, Chapter XV.



for his protection in such dangerous expeditions.

On one occasion they visited Kilauea, the largest volcano in the world. Standing on its brink, they looked down into the seething mass of lava, which surged and heaved like the waves of the sea and sounded like the booming of heavy artillery. Occasionally the lava from this volcano overflowed and ran down into the sea, "sweeping everything before it and heating the sea for several miles in such a manner as to kill large quantities of fish." The elders were told "that a party of natives had just been there, throwing the bones of one of their relatives into the volcano, with hogs, fowls, etc., sacrifices with which to gain the favor of the goddess Pele, the goddess."<sup>6</sup>

And the feasts of the natives were pleasant interludes. On such occasions "the people sat on the ground on mats. For tablecloths there were large green leaves of the plant called ki. On these were placed packages of beef, pork, fowl, dog, and goat, done up in the leaves in which they had been cooked. Fish also was served up in this manner. As soon as the blessing was asked, everyone dipped his or her forefingers into the poi, and, lifting as much as the fingers would hold, they passed them into their mouths, throwing their heads back as they did so, to get a good mouthful. The hogs, chickens and little dogs were speedily dissected, the fingers being the only knives, forks and spoons

used among them. The scene was one of true enjoyment. The Sandwich Islander is never so happy, so musical, so full of pleasant talk, as when seated at a good meal; and the quantity one eats on such occasions would astonish an American who had never seen them."<sup>7</sup>

Perhaps no book was ever translated into another language where the effort was more painstaking to make it comprehensible to the understanding of the simple minded people. Infinite care was necessary to put the Nephite record into language that the native Hawaiians could grasp. Elder Cannon describes his method.

"My place of residence was at Brother J. H. Napela's, in Wailuku. He was an educated, intelligent Hawaiian, who thoroughly understood his own language, and could give me the exact meaning of words. The meaning attached to many words depended upon the context. It was important, therefore, in translating, to know that the words used conveyed the correct idea. Unless the language used carried to the Hawaiian mind the same meaning precisely which the words in our translation gave to us, it would not be correct.

"Probably few in the nation were as well qualified as Brother Napela, to help me in this respect. He was a descendant of the old chiefs of the Island of Maui, in whose families the language was preserved and spoken in the greatest purity, and he had advantages which no other

<sup>6</sup> *My First Mission*, Chapter XIII.

<sup>7</sup> *My First Mission*, Chapter XIV.

equally well educated man, at that time, possessed. He had studied the principles of the gospel very thoroughly, he had a comprehensive mind to grasp the truth, and he had been greatly favored by the Spirit. As I progressed with the translation, his comprehension of the work increased. He got the spirit of the book, and was able to seize the points presented to him very quickly. . . . The spirit of translation rested upon me; it even became a very easy labor for me. I obtained great facility of expression in the language, and before I got through with the book I had a range of words at my command, superior to the great bulk of the people."<sup>8</sup>

Napela was not the only native from whom help was obtained. The translation of difficult parts was tried on intelligent natives as a test and after the whole book was translated, Elder Cannon visited

Kauai, the extreme western island, and obtained the help of a native elder, Kauwahi, "a man of acute intellect and talent and good education, and who was called the most eloquent and best reasoner in the Hawaiian nation." With him the book was read through again and subjected to most careful scrutiny. The work was finished January 31, 1854, a labor of three years.

Means were raised by selling copies of the Book of Mormon in advance and by loan to publish it. The press, type and paper purchased in New York were sent to San Francisco, and on July 29, 1854, George Q. Cannon and the faithful elders who had opened the mission three and a half years before sailed homeward from this paradise of the Pacific, carrying with them the love, almost adoration, of literally thousands of the people who had believed on their words and been baptized, into the true Church of Christ.

<sup>8</sup> *My First Mission*, Chapter XVI.



## THE INNER SHRINE

*Ruth Harwood*

*Our inner Temple is a thing apart,  
Forever calm and sacred in the heart.  
It is a structure born of Truth and Love,  
Its gleaming tower rises high above  
The valley of all mortal suffering.  
And to this sanctuary we may wing  
At any moment, finding sure release,  
And blessed constancy of Love and Peace.*

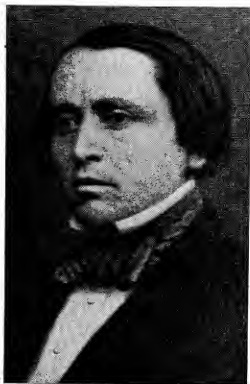
# Pioneers of Southern Utah

WILLIAM R. PALMER

*Erastus Snow, Apostle*

I.

Erastus Snow was known and loved as "The Apostle of the South" because of his long residence in St. George but his real work of pioneer-



ERASTUS SNOW

ing in the region began after Southern Utah was already pretty well established. His first introduction to the South came in November, 1852 when he and Franklin D.

Richards came as President and Secretary respectively, of the Deseret Iron Company, a Corporation they had organized in Liverpool at the request of President Young to manufacture iron in Utah.

Erastus held that position until the company, a decade later, became defunct but his management of the concern was pretty much by remote control. He came to Cedar City only to attend the annual meetings when he was not somewhere else performing another mission for the Church. On the occasion of these visits he remained only long enough to hold the meeting, hear the report, give his instructions for another year and then he returned to Salt Lake City.

Elder Snow was not identified in any other connection with the settling of Southern Utah until December, 1861 when he and Orson Pratt led about two hundred families down to found the city of St. George on the Virgin River. By this time, however, Parowan and Cedar City were over ten years old, with both Church and Civil jurisdictions well established and the settlements of Harmony, Santa Clara, Beaver, Panguoonah, Summit, Washington, Pine Valley, Pinto, Toquerville and Virgin were several years old. Some of these settlements became good bases

of supply for the newly founded city of St. George.

Erastus Snow is justly famed as a man of wisdom. He was also one of the great missionaries of the Church, a work he began while he was still in his teens and the Church itself not four years old.

There must have been a strong dash of the blood of Israel — that blood that believes — in the veins of the Snow family for the father and mother and eleven children accepted the Gospel at an early date. Erastus heard Orson Pratt and Luke S. Johnson preach of the new church, its Prophet and the Book of Mormon when he was only fourteen years old, yet he understood and believed what they said. The Lord gave him a testimony at that time which never faded but grew brighter with the years.

His brothers William and Zerubabel were the first of the family baptized and in February, 1833 William, who by this time was an Elder, baptized Erastus and the other members. In June, 1834 the boy Erastus was ordained a Teacher and in October a Priest by his brother William. He was now sixteen years old. He began at once to do active missionary work. With his cousin James Snow he visited all the surrounding settlements preaching the Gospel in public meetings and in private conversations. He was filled and thrilled with the new work and, young though he was, he became an efficient and zealous exponent of the doctrines of the Latter-day Saints.

A year later he was ordained an

Elder by Luke S. Johnson. He then went to Kirtland, Ohio, to see the Latter-day Prophet. Joseph received him kindly and he lived in the Smith home for several weeks. In 1836 he was ordained a Seventy and sent on a regular mission through the Eastern States where he brought many members into the Church.

It is not the purpose of this short sketch to detail the story of the active early life of Erastus Snow. His interest in the Church remained unabated and he went through the persecutions, the mobbings and the adversities, loyal always to the cause and to the Church leaders. In Far West he married Miss Artimesia Beman who shared with him all the ups and downs of his eventful life.

Erastus Snow never moved rashly. He was thoughtful, deliberate, and often slow—provokingly slow—in answering a question. Like the ripened grain, his full head was always tipped in meditation. Because he thought things through, his answers, when they did come, were sound. His advice was safe to follow.

The first visit of the great pioneer to Iron County proved him to be a shrewd business man. He and Franklin D. Richards purchased the Iron Works lock, stock and barrel, from the settlers of Cedar City for the paltry sum of Twenty Eight Hundred Sixty-five Dollars and Sixty-five cents, and got the owners to take that in stock in the Deseret Iron Company. The property consisted of iron mines, coal mines, an iron furnace, seven coke ovens, a smithshop, office, pattern and

moulding shop, all the company's wagons, chains, tools and other effects.

This Iron Works transaction reveals the splendid spirit of the people. They had founded Cedar City as missionaries sent to manufacture iron which was sorely needed in all the Mormon settlements. Thirty-five men without help from the Church, wholly on their own resources had put a hard year's work into laying the foundation for an iron industry. They had built up the property as indicated above and had made a demonstration run of the iron furnace.

Then word came that Snow and Richards had organized a company in England with British capital to purchase their holdings and continue the enterprise. Of their coming the minute book records:—

"On the 24th of November (1852) Snow and Richards arrived and had several meetings and excellent instructions were given by them urging the absolute necessity of manufacturing iron as quickly as possible.

"On the 29th of November a meeting was held in the school house of the brethren of the Iron Company, when it was resolved that the Company sell out to Snow and Richards,

"Also resolved that the Company agree to take whatever Snow and Richards say they will give and that it be left entirely with them.

"At a meeting held in the school-house that evening Snow and Richards offered the Company \$2865.65

which the Company unanimously accepted."

The price offered was not five percent of the cost of the actual physical improvements, to say nothing of the value of the iron and coal mines. The right of ownership in those who built the works is fully recognized by both parties to the contract, yet no spirit of selfishness is evidenced on the part of the people in mercenary bargain driving. There was, however, disappointment at the low figure set.

Time proved that Erastus Snow was a better colonizer and spiritual adviser than industrialist. The enterprise failed in his hands for he was entirely outside of his field of experience or interest.

As Scouts with the vanguard company of pioneers he and Orson Pratt were the first of the Mormons to enter Salt Lake Valley. They were there on July 21st, three days ahead of Brigham Young and his pioneer company. In 1848 Erastus was chosen a Councilor to Charles C. Rich, President of the Salt Lake Stake of Zion, and on Feb. 12, 1849 was elevated to the Apostleship.

Soon after he became an Apostle, he was sent to open a mission in Denmark. With several companions he reached Copenhagen, in June, 1850 and opened the Gospel to the Scandinavian countries. The first baptisms were held in the river Ore-sund near Copenhagen on August 12th. Scandinavia was ripe for the Gospel harvest and in six months' time these missionaries had brought six hundred converts into the Church.

## *The Temple in Nauvoo*

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**I**n 1840-1846 the Church of Jesus Christ of Latter-day Saints was smaller numerically than it was ever to be. Also it was poorer financially. For, in the Missouri period of its history (1833-39) its members were stripped and peeled of their property, so that they entered Illinois without anything except what they could carry.

Yet, in less than five years, they erected a Temple that cost one million dollars. It cost more than any of the four Temples built in Utah, excepting only that in Salt Lake City, and took less time, excepting the Temple at St. George.

It was a miracle of social team-work.

Nauvoo Temple, the second erected by the Saints in our time, was built for the purpose, mainly, of furnishing a place in which to baptize for the dead. For in this period the idea of salvation of the dead received its initial impetus.

On April 6, 1841, the corner-stones were formally laid in the presence of ten thousand spectators. This was the eleventh birthday of the Church. By November of this year the baptismal font was ready for use, baptisms in the river having been discontinued. And in another year the walls were so far finished as to allow of meetings being held in the building. It was completed and dedicated after the martyrdom of the Prophet, who planned it.

The Temple is not now standing. After the main body of the Church had crossed the river on their way West, the building took fire, leaving only the walls standing, and these, presently, were hauled away to take their place in dwelling houses put up by those who occupied the town after the exodus.

# *Abraham O. Smoot, Pioneer*

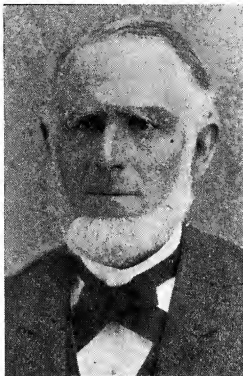
ARCHIBALD F. BENNETT

## II.

Evidently Abraham O. Smoot's health did improve after his blessing by the Prophet's father. He departed for Tennessee, arriving at Blood River on February 16. There he found his family preparing to move to Missouri and join the Saints there. After a few days rest Elder Smoot helped his step-father, Levi Taylor, and the family to load up their belongings for the long trek. Then he guided his relatives in their journey, preaching with Elder Henry G. Sherwood to those who would listen on their way. Their course took them through St. Louis and they reached Far West, headquarters of the Saints in Missouri, June 2, 1837. His mother's family began to establish a home at Ambrosia in Daviess County.

Brother Smoot felt keenly the call to missionary service, and early in the year 1838 he set out upon a five month's mission through southern Missouri and Arkansas. In the latter state he was requested to preach the funeral sermon for Major John P. Houston, brother of the famous Gen. Sam Houston. He also assisted some of the Rowletts, his relatives, to move to Far West.

The persecutions foreseen by Patriarch Smith were not long delayed.



ABRAHAM O. SMOOT

Back in Missouri from his mission, Brother Smoot in June, 1838 assisted Surveyor Ripley in laying off the town of Adam-ondi-Ahman in Daviess County, and a stake of Zion was organized there on the 28th. Soon a rising tide of bitterest opposition broke upon these Mormon settlers intent on establishing new homes, and mobs committed depredations on all sides. By October Saints from many outlying settlements gathered into Far West for

safety where the brethren were organized for self-protection. A. O. Smoot took up arms with the others in defense of his people, and was in several skirmishes.

In quick succession came the Battle of Crooked River on October 25, when Apostle David W. Patten, friend and missionary companion of Elder Smoot, was killed; followed on October 30 by the unspeakable tragedy of Haun's Mill massacre, in which seventeen brethren were killed and others severely wounded. On the same day two thousand of the mob-militia enemies of the Saints infested Far West. The next day the Prophet and other leaders were betrayed by Col. Hinkle and made prisoners, soon sentenced by court-martial to be shot. This order was later countermanded. The next day Col. Hinkle marched the Far West militia troops out of the city and ordered the brethren to give up their arms (their own property). The mob then wilfully pillaged the town, "and under pretense of searching for arms, tore up floors, upset haystacks, plundered the most valuable effects they could lay their hands on, wantonly wasted and destroyed a great amount of property, compelled the brethren at the point of the bayonet to sign deeds of trust to pay the expenses of the mob, even while the place was desecrated by the chastity of women being violated. About eighty men were taken prisoners, the remainder were ordered to leave the state, and were forbidden under threat of being shot by the mob to assemble more than three in a

place." (Doc. Church Hist., III: 192.)

Such is the Prophet's own account of the terrors of that day.

Among the prisoners of war was A. O. Smoot. With the brethren disarmed the mob continued to hunt the menfolk like wild beasts, shooting several, and committing many enormities. No Mormon was permitted to enter or leave the city, and with their foodstuffs stolen, the Saints had to live on parched corn. On Nov. 5 the Mormon men at Far West were ordered to form a line, and fifty-six were made prisoners and sent to Richmond for a mock trial. The remainder were forced to sign over their properties and 1500 Saints were ordered to leave the state.

Later Elder Smoot estimated he had sustained a property loss at the hands of the mob amounting to \$1415.00.

While yet a captive of the mob-militia, confined to the limits of the surrendered city, he was married to Margaret Thompson (McMeans) Adkinson, a young widow of nobility and character. They were married November 11, 1838. She was the mother of one child by her first husband, Charles Adkinson.

In the month of February, 1839 they left Missouri amid cold and bitter hardships. "Their outfit was very scant, consisting only of a small wagon and a span of horses; yet they took with them the family of John L. Butler with his wife and five children. They made their way into Illinois as best they could,



through the storms of winter, and arrived at Quincy on the 8th of March. Here they spent the spring months and recruited, and early in the summer removed to Nauvoo." (*L. D. S. Biographical Encyclopedia* 1:486.)

The general conference at Quincy resolved that Abraham O. Smoot and other Seventies be authorized to accompany the Twelve on their mission to Europe. Brother Smoot was willing to go despite adverse circumstances but other arrangements by the leaders superseded the call.

Less than a month later, on June 1, a council of the quorum of Seventies at Quincy resolved that Elder Jedediah M. Grant return to the late field of his labors in North Carolina and Virginia, and that Elder Abraham O. Smoot be recommended to go with him as a fellow laborer. This was the signal for opening in earnest the mission in the Southern States. The work was pushed vigorously, baptisms were numerous, and several large branches were organized.

Elder Smoot and wife lived for a time in an old barracks across the River from Nauvoo at Montrose, Iowa. Then they settled at a place called Zarahemla, and when on October 5, 1839 a new stake was organized there he was sustained a member of the High Council.

Already, at 24, his abilities as a leader were being recognized.

His next mission was to Charleston, South Carolina, to which he was called August 16, 1841. Nine days later he set out in a light one-

horse vehicle, accompanied by his wife. Southward they traveled to Roan Co., Tennessee, where they visited Mrs. Smoot's brother, Andrew McMeans, and where they were soon joined by her mother, Esther McMeans, from Alabama, whom Elder Smoot shortly had the privilege of baptizing. After laboring in that neighborhood until February he said goodbye to his wife and mother-in-law (who set out for Nauvoo), and journeyed to South Carolina.

Elder Smoot's son-in-law, Elder Orson F. Whitney, later told of the visit Brother Smoot made to the birthplace of his wife near Chester-ville, and of how feelingly he referred to his emotions on that occasion:

"To think," says he, "that I stood on the ground so often pressed by the innocent footsteps of the prattling child in whom I had found a kind and affectionate companion and faithful friend, but who was now separated from me, gave me feelings of no ordinary kind." (*History of Utah*, IV:100.)

On April 5, 1842, he preached in a hired hall the first Mormon sermon in Charleston. The response to their missionary efforts was disappointing and after vain attempts to arouse interest in their message the elders returned home.

His next call was an appointment from the Prophet to preside over a branch of the Church at Keokuk, Iowa. In 1843 he became a member of the police force at Nauvoo.

Again he was needed in the mis-

sion field. On April 15, 1844 he was appointed to the Presidency of the Tennessee State Mission. At once he was there and in the service, as testified by the record of conferences held where large congregations sustained him as president. Once at Dresden, Tenn. their conference was interrupted by a mob headed by some of the leading men of Weakley County, and the court house in which they met was fired upon and pelted with brickbats while he was speaking. At a later meeting in the same place, the rabble expelled him, and the other elders from Nauvoo, as "abolitionists," because they had distributed many pamphlets containing the Prophet's suggestion that the federal government purchase slaves from their owners and emancipate them. The elders were threatened with the anti-abolition law, and deemed it wise to desist. Early in July came the tragic tidings of the martyrdom. He at once returned to Illinois.

"In November of the same year he was given a mission by President Young and the Apostles to

preside over the Saints in the Southern States, with headquarters in Fayette County, Alabama. His wife, with her child and mother, accompanied him, the boy being left at Eagle Creek, Tennessee, to attend school. This mission ended in the spring of 1845. He afterwards made several trips to the South, collecting means to assist the Church in the pending exodus, and preparing the scattered Saints for that event. When at home he served on the Nauvoo police force." (*Ibid*, p. 100.)

The Nauvoo Temple was sufficiently near completion that on Dec. 10, 1845 endowment ordinances began to be administered there. The records show that on Dec. 19 President Brigham Young appointed Abraham O. Smoot and others to officiate and labor in the Temple that day. On Dec. 27 he was selected to labor in the temple the ensuing week. Temple work of this nature continued until Feb. 7, as many as possible of the Saints receiving these blessings, in better preparation for the perils of the wilderness into which they would soon be compelled by their enemies to go.



### THREE SMALL THINGS

*Anna Prince Redd*

*Three small things that I can do  
To show my love, dear Lord, for You:*

*A prayer I'll say before I sleep;  
Another at the sun's first peep.*

*My heart can hold a happy song  
To carry with me all day long!*

## Conversions

THROUGH THE BOOK OF MORMON

JOHN HENRY EVANS

### *XI. The Indians and the Mormons*

Thus far in this series we have been concerned with the way in which individuals singly have been influenced by their reading of the Book of Mormon. In some cases they have read that volume and have been led to join the Church; in other cases they have been members of the Church, and their faith has been established on a firmer foundation or their character has been influenced for good by what they have read.

In the present article we shall consider the influence of the Nephite Record in determining the relationship between the Church of Christ in our time and the Indians, or Lamanites.

On the whole the relationship between the white man and the red man in this country has been anything but satisfactory to either party. This is to put it mildly.

When Columbus reached the shores of the New World, he discovered that the land was already occupied by a race different from his own. And when explorers, early and late, penetrated to various sections of what is now the United States, they found natives everywhere in possession. From the east



A SHOSHONE INDIAN

sea to the west sea and from Canada on the north to the Gulf of Mexico on the south the natives were owners of the land.

As soon as Europeans began to arrive in the New World, they came in contact, of course, with the Indians. A superior race, as they felt, they had no hesitancy at all in taking possession of whatever lands they wanted, regardless of the rights which the natives believed they had

by prior occupancy. This was so not only on the eastern shores of the country, but as far west as the Indian land extended.

Without entering into the controversy as to the relative merits of a barbarous and a civilized people, it is clear that each claimed certain rights — the one of superior use and the other of original occupation. In some instances—as, for example, in Manhattan, where a paltry sum was paid for the land—the white man deemed it necessary to recognize the rights of the natives, but in most cases those rights were altogether ignored.

After the formation of the American nation, the Government seemed to feel that the Indians should be compensated for their ownership of the land. And so treaties were entered into between the two parties. But what happened to those treaties?

The treaty of Wayne, in 1809, was decidedly one-sided. By it the natives "were compelled" (Muzzy's phrase) to part with three million acres of land in Indiana. At Ghent the English and the Americans quarreled over Indian lands without even a recognition of any Indian claims. Hence the agreement only laid the groundwork for future disagreements — those between President Jackson and the Creeks, for instance. In this latter case we have the spectacle of a State nullifying a treaty entered into with the Indians by the Federal government. Jackson, called "Sharp Knife" by the natives, persuaded the natives to go beyond the Mississippi River. But they were

driven farther west later, when the white men became numerous and powerful enough to do the driving. And, later still, reservations were set aside for the Indians by the Government, to be supervised by agents who grew fat at their expense. It is a shameful chapter in our history.

That, however, is not the whole story. The attitude of the white man toward the red man was one of enmity and cruelty on both sides. In the eyes of the American generally the Indian was but an animal, to be fought with all the weapons at hand. On what is known as the "Frontier" the Indian was regarded as no better than the wild animals that roamed the country, and as subject as these to the gun of the hunter. Men would as soon kill an Indian as a wolf or a coyote or a bear. That was how precious the native was looked upon. And Indians were shot to death by the frontiersmen by the hundreds, and the Indians, with their inferior weapons, retaliated but ineffectively.

When the Book of Mormon made its appearance in English dress, it opened the eyes of believers in it to a new view of the American natives. They were people, children of God, and therefore precious in His sight. Let us look at this thought for a moment, as the early Latter-day Saints viewed it.

According to the Book of Mormon, a small colony of Jews left Jerusalem about six hundred years before Christ and, under the divine direction, arrived in what we now know as America. Here they divided into two sections, after a quarrel

between the brothers, which could not be patched up. The one group called themselves Nephites, taking the name of their leader; the other went by the name of Lamanites, so called for their chief, Laman. The Lamanites, it seems, were more numerous at the very beginning than the Nephites. Moreover, the Ne-

not, however, until after the former had reached a high degree of civilization and culture, and not until after Jesus appeared to them after the Resurrection. The present Indians, therefore, are the descendants of Lehi and his friends, who made the first settlements in the years cited. They are therefore Israelites,



A GROUP OF INDIANS, CHIEF WASHAKIE IN CENTER

phites, having a written language and the Hebrew scriptures up to that time, were a civilized people, while the other group, lacking these means of cultivation, became a barbarous people, living on raw meat, the fruit of the chase.

As the rift between these two people widened, they had frequent wars. In one of these wars, which occurred after the coming of Christ, the Nephites were all but wiped out by their barbarous neighbors. But

and their ancestors were once "a white and delightsome people." The Book of Mormon, according to this view, is a record of both the Nephites and the Lamanites, particularly of the Nephites, mainly on the religious side of their life.

As may be imagined, this fact made a deep impression on the minds of the early Mormons. Besides exciting their interest in an altogether new story of the origin of the American natives, the book awakened

their missionary zeal. Here were millions of people not only in need of conversion, but challenging them to change their lives from barbarism to Christianity. Besides, with this great book in their hands, the missionaries should be able to make conversions easily, far more easily than in the case of the Gentiles who had been viewing these people as mere animals.

It is not at all surprising, then, that the first missionary expedition made by the Mormons was to the Indians across the western border. In the fall of 1830, only a few months after the organization of the Church, Oliver Cowdery, Parley P. Pratt, Ziba Peterson, and Peter Whitmer, Jr., went through Ohio, Indiana, and Missouri, mostly on foot, to the natives over the river, with the intention of working with them religiously and teaching them the doctrines of the new book, their book.

That this mission proved a failure, was not their fault, but the fault rather of the Indian agent there. He said that the missionaries might incite the natives to rebellion by enlarging their ego with the idea that they were descended from important people. And so he forbade the Elders from working among his wards.

Subsequent efforts, however, to convert the natives, were more successful. When the Latter-day Saints, under the leadership of Brigham Young, entered the very heart of the Indian country, there was a very pressing need to do something toward conciliating them. And so, very early in the history of Utah,

missionaries were sent among the natives, to educate them, to teach them agriculture, and to induce them to join the Church.

In 1874, according to Andrew Jensen, "one hundred Goshute Indians were baptized by the Indian interpreter, William Lee, in Deep Creek, Tooele County, Utah. Hundreds of Indians were subsequently baptized at other places, and there was a general religious movement among the Lamanites." And in the following year, according to the same authority, "Bishop Culbert King baptized eighty-five Indians of Kanosh's band, at Kanosh, Mil-lard county." Before this about two thousand natives had joined the Church. And in Idaho Amos Wright converted more than three hundred Indians, among them the famous chief, Washakie, for whom a very lively branch of the Church was named near Malad, in that State. It is officered entirely by Lamanites, or Indians.

Brigham Young's policy toward the Indians was formed around this conception of the native races, that they were Israelites, as were his own people.

Under this view he sent such men as Jacob Hamblin and Ira Hatch, to teach them the arts of reading, writing, and agriculture. A stable, industrial life, he believed, would enable them to get along better with the whites. It was under him, too, that so many of them were brought into the fold.

As a result of this humane policy toward the Indians the relations be-

*(Continued on page 499)*

# The Law of Giving

JOSEPH K. NICHOLS

## *Supplement to Lesson 37 — Advanced Senior Department*

The Master emphasized spiritual values. His doctrines have ethical values. Total love of God and of man embraces all virtues and resolves all sufferings. The basis of this philosophy is giving—giving of one's services, giving of one's talents, giving of one's time, giving of one's property—whatever we possess, we give freely. A great teacher gives of himself when his students learn appreciatively and feel morally obligated to serve their fellow men. A great physician gives of himself when he keeps men healthy and joyful in work. A great farmer gives of himself when he produces abundant food rich in mineral salts and vitamins. A great statesman gives of himself when he economizes manpower through cultivating sound principles of living, discovers human talents and affords them functional opportunity. Like parental care, a "given" service cannot be paid for in material substance but in continuous giving. Material compensation for services of love and kindness becomes decreasingly significant. It is a liability to its possessor until it yields comfort to his associates.

The truths the Master spoke

when He said, "It is more blessed to give than to receive." (Acts 20:35), and "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it," (Matt. 10:39), are not paradoxes. Good parents, devoted public servants, and people in every honorable work who give their lives to trusted duty know the truth of these profound statements. The prophets know them; Lincoln and Wilson knew them; Madame Curie knew them; Pasteur and Walter Reid knew them; soldier boys in foxholes know them.

Some talented men of limited vision and conditioned mentality are possessed of wealth and social station. But they grow weary pursuing the fantom of materialism. It has no warmth of satisfaction for the soul of its possessor unless it is dispersed for the common good of man. When the significance of giving replaces the concept of possession for power, men are born again. They establish hospitals, charities, memorial churches, art galleries, parks, libraries and universities. Carnegie desired to be known for his libraries throughout the world and not for steel; Rockefeller for his Institute for Medical Research and the University of

—More on page 488

# The Book of Malachi

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SIDNEY B. SPERRY

*(A supplement to Lessons 46, 47, 48  
in the Gospel Doctrine Manual)*

The revelations of the Lord in modern times have given the Book of Malachi a high place in the estimation of Latter-day Saints. These revelations deal for the most part with the last two chapters of the book. Thus Moroni in his appearance to the prophet, Joseph Smith, on the evening of September 21, 1823, quoted part of Chapter 3 and all of Chapter 4, though with some variations from the way it reads in modern Bibles (P. of G. P., Joseph Smith, 2:36-39). When Elijah appeared to Joseph Smith and Oliver Cowdery in the Kirtland Temple he referred to Chapter 4 (D. & C. 110:13-16). The Book of Mormon quotes Chapters 3 and 4 of Malachi in their entirety (3 Nephi 24, 25). The appearance of the last two chapters of Malachi in the Book of Mormon deserves some comment.

It was during one of the appearances of the Savior to the Nephites that He saw fit to quote the words of Malachi. One searches eagerly for the reasons underlying the quotation, but all to no avail so far as the Book of Mormon is concerned. It is easily understood why our Lord would have to bring Malachi's words to the Nephites,

for their canon of scripture did not include the Book of Malachi. Malachi lived in Palestine, and, moreover, from the standpoint of time, lived one hundred fifty years after Lehi left Jerusalem with the Brass Plates containing the Hebrew scriptures. Consequently, the Nephites probably never heard of Malachi until the Christ quoted his prophecy to them. When the Lord finished the quotation he proceeded to explain its significance.

And now it came to pass that when Jesus had told these things he expounded them into the multitude; and he did expound all things unto them, both great and small. And he saith: These scriptures, which ye had not with you, the Father commanded that I should give unto you; for it was wisdom in him that they should be given unto future generations. And he did expound all things. . . . (3 Nephi 26:1-3)

But as pointed out above, we look eagerly for the Savior's explanation of Malachi 3 and 4 and find none forthcoming. We should expect His treatment of these scriptures to appear in Chapter 26 of 3 Nephi. Why did Mormon not give us our Lord's explanation of these difficult chapters? They mean little



to the average man unless properly interpreted. Mormon probably meant to give us the whole story, but he says:

Behold, I was about to write them, all which were engraven upon the plates of Nephi, but the Lord forbade it, saying: I will try the faith of my people (3 Nephi 26:11).

A little thought will shed further light on the problem raised for us by Mormon when he omitted the Savior's exposition of Malachi 3 and 4. References in these chapters to the work of Elijah have to do with the sealing powers of the Priesthood. Doctrines relating to these powers are among the deepest and most sacred of the Gospel. To have them revealed at the time of publication of the Book of Mormon would seem to us illogical. The simpler principles of the Gospel were to be revealed first; later the more difficult ones would be given to the Church. Again, it was Joseph Smith's privilege as the head of this dispensation to be the first to explain the mission of Elijah and to receive the keys held by this great prophet. It would therefore have been very much out of order for the Book of Mormon to contain the Savior's explanation of Malachi's words respecting Elijah's mission.

In Chapter 3 Malachi makes reference to the fact that his people are robbing God of tithes and offerings (vss. 8, 9). He then proceeds to encourage the people to do their duty; and promises them a blessing if they do so (vs. 10). Since these

passages are so often quoted by our own people in teaching the law of tithing, it may be well at this point to correct a very unspiritual interpretation of Malachi's words that has had wide currency in the Church. In verse 10 the Authorized Version reads:

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, until there *shall not be room enough to receive it.* (Note italics.)

The unspiritual interpretation given this passage by many brethren is this: "Pay your tithing and the Lord will bless you so that you will not know what to do with all your material blessings."

In this interpretation it will be noted that the italicized words in the verse are heavily involved. It should be kept in mind that in the Authorized Version these words are italicized as an indication that there is no Hebrew equivalent to them in the original. They were added by the King James translators to give good sense to English readers. Sometimes these added words completely miss the mark and can be rated no better than guesses of what the Hebrew writer meant to say. A somewhat better translation of verse 10 is the following:

Bring ye the whole tithe into the store-house, That there may be food in My house, And try me

now herewith, Saith the Lord of Hosts, If I will not open you the windows of heaven, And pour you out a blessing, Until there is no more need.

The point at issue is that: What is meant by opening the windows of heaven and pouring out a blessing until there is no more need? The answer is simple and satisfying. Rain is the material basis of the blessing which God pours down from the windows of heaven. This continues until there is no need for more. Under these conditions crops will grow and a certain prosperity is bound to follow; everything else being equal. That this interpretation is correct is shown by the fact

that the "windows of heaven" used in the above context are the same words used in the story of the Flood, and by the further fact in verse 11 the Lord promises to protect the people's crops from insect pests and other enemies. In other words the promised blessing of the Lord to His people for their faithfulness in paying tithes is plenty of rain and protection of their crops from pests of the field. The Lord makes no promise whatever that His people shall reap material rewards so great that they will not have sufficient room to store them. This explanation manifestly relieves Malachi of having made promises that are disturbing to thoughtful and spiritual individuals.



## GOLGOTHA

Claire Stewart Boyer

*I think the hardest thing that Jesus had to bear  
Was nearing Golgotha . . . and one disciple there;  
Those he had taught and helped and loved, His spirit's own  
Had left Him at last uncomforted, alone!  
Deeper than wounds in hand or feet or in His side  
Was knowing that John only loved and would abide!  
"Have I been so long with you and ye knew me not?"  
This was the question He had asked—but they forgot!*

*They let a rabble leader dim three years of light,  
When he cried "Crucify" they fled and hid in fright;  
And all the condemnation, mockery and pain—  
But for three Marys at the cross—had been in vain;  
Three Marys and Beloved John—for such as these  
All crosses can be turned to highest victories!*

# *Analogy and Illustration*

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EZRA J. POULSEN

**T**he art of analogy and illustration contributes greatly, when properly used, to the success of the teacher, undertaking to present moral and spiritual truths to others; consequently the energetic Sunday school teacher should be alert for these illuminating bits of lesson enrichment. There are several sources from which one may draw constantly, refreshing the mind as clear cold water refreshes the thirsty traveler.

1—The New Testament. Jesus, the greatest of all teachers translated everyday experiences and observations into dazzling flashes of spiritual truth. To the woman of Samaria, whom he met at the well, he said, "Every one that drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst." Thus instantly, he stirred her slow, plodding mind to soar above earthly considerations. On the same day, and in connection with the same situation, he enlightened his critical disciples with the following: "Say not ye, there are yet four months, then cometh the harvest? Behold, I say unto you, lift up your eyes and look on the fields, that they are white already unto harvest." Here, the commonplace experience of harvesting grain

is used to focus the attention on the need for teaching the gospel, which by inference results in a harvest of souls. Again he says, "Faith is like a grain of mustard seed. My meat is to do the will of Him that sent me. Except a man be born again he cannot enter the Kingdom of God." Think of the numerous other examples of this effective teaching method found in the New Testament.

2—The Old Testament. David sang, "The Lord is my Shepherd. I am like a broken vessel. And he shall be like a tree planted by the streams of water, that bringeth forth its fruit in the season." And to Solomon is accredited such as these: "Go to the ant, thou sluggard, consider her ways and be wise. He that gathereth in summer is a wise son; But he that sleepeth in harvest is a son that causeth shame." The analogy in each case is simple and easily grasped. There are thousands more like them in the Psalms, and Proverbs and other Old Testament writings. And they constitute a vast pool of inspired source material.

3—Literature. From every land and every age comes poetry, stories, essays, and philosophy which is filled with beautiful illustrations and comparisons capable of lifting the mind up from the simple, every-

day facts of life to the realm of higher mental and spiritual contemplation. Every bit of this, in the hands of an alert teacher, is of potential value in giving life and interest to a lesson that might otherwise fail.

4—Observation and daily living. An English author, traveling in this country, wrote in his journal, "I saw an Italian laborer, sitting under a bush, munching bread and garlic, and reading Dante." One wonders how many observers would have

seen the bread and smelled the garlic without recognizing the culture of the reader who could thus enjoy the work of the great Italian poet. Too often we cast only a superficial glance at our own surroundings, consequently we fail to see the truths hidden beneath the surface, or perhaps only partly hidden. The opportunity, however, for digging up applications and enlargements to improvise human understanding are waiting everywhere for the person who has the will to seek.



## *A Sunday School Teacher*

ROSE ALICE PRIGMORE

It was a Sunday morning in June of the summer of 1911 that a blond, wiry, alert girl slipped onto the benches to take her place as a Sunday School teacher in what is now known as the "Old Opera House." The meeting place was changed about a year later to what is now the Kaysville First Ward tabernacle; but, Ellen Edmonds continued to teach Sunday School classes. And for 33 years she has inspired the minds of young boys and girls to live the gospel in which she believes and which she honestly lives.

Many of the children greet her

as "Miss Edmonds," but almost everyone who knows her will say "Nellie."

Nellie teaches by means of the simple, honest, logical methods. It has not been elaborate, flowery speeches that have prompted boys and girls—many of them now adults—to be regular tithe payers. The principles of Faith, Repentance, and Baptism have been instilled into the souls of her students by simple, patient repetition and example. Yet all of these teachings contain the greatest truths, the most fundamental principles for living, and the most lasting impressions.

Nellie seems to have no "problem" students. Maybe some are a little "different"; and, if they are, she works into the lessons that which will do the most to place the "different" student on an equal thinking and behavior basis with the rest of the class—and she gets results. She gives no name for her methods. She just explains by way of a few examples, and says, "I've just been teaching, that's all."

A child soon learns to love Nellie's honest manner, her spontaneous, natural, clean wit, and her smile which springs from inside—not by habit of appealing to people.

Nellie taught one group of Sunday School students for four years. She began with them in the kindergarten and had gone on for two years after that. Then the group went to the superintendency and asked if Miss Edmonds could go on with them one more year. One little girl, in speaking for the group, said, "We'll be 'vacant,' if you don't." They were not left "vacant."

In many instances she has taught all of the children—at one time or another—in one family. Many are the letters she receives from missionaries and service men, who, through some experience, have been prompted to write their appreciation of her teachings of a few years past. This must be the utmost in recompense—to know that something (or perhaps a combination of



SISTER ELLEN EDMUNDS

the many things) she has said or done has been such a vital part of a human life. To have a student write the words which say, "You helped to make me a better person," must be a satisfaction known only to those who teach wholeheartedly.

Nellie's home bespeaks her love of simple beauty, solid, honest living, and gratitude for all the loveliness that the out-of-doors affords.

Sincere appreciation is extended to the little lady who has developed and given to her fellowmen the benefit of a most sacred talent—teaching.



## *This Happened To Me*

---

HAROLD CALL

*"In a world where sorrow ever will  
be known,  
Where are found the needy and the  
sad and lone;  
How much joy and comfort you can  
all bestow,  
If you scatter sunshine everywhere  
you go."*

Tragedy comes often in the lives of strangers in strange lands and tears of joy leave no more lasting marks on beautiful young cheeks than do the most bitter tears of remorse.

I spent the evening recently, with my companion, in the home of a musician whose wife and children are members of the Church. For some time we have endeavored to interest him in the gospel. He has studied, not read, but studied the Book of Mormon, and knows that it contains the fullness of the gospel of Jesus Christ in that it contains promises of blessings for all. He has insisted on his children being baptized as they have come of age, and yet he steadfastly refuses baptism for himself.

As we talked, I realized that more and more Bro. Rojas was having a difficult time to keep from telling us things that he didn't want to say. As a short silence fell in the room,

we heard in an adjoining room, the voices of Rachel, his 19-year-old daughter, and her mother. At first it was hard to understand what they said because each was trying to stifle a sob.

Brother Rojas arose to close the door, but I detained him, for I heard my own name, and the word "Mormons," and I realized that tragedy as well as tears was in their voices. Rachel was saying, "But Mama, the elders and our Sunday School teachers have taught us ever since we were babies that we were of the blood of Israel, and are of the chosen people of the Lord. They tell us that being baptised in the Church of Jesus Christ makes us brothers and sisters in His family. And that, in the Kingdom of God, there are no class distinctions and that racial differences disappear. What about the promise in the Book of Mormon that when the Lamanites are baptized and repent and then return to serve the Lord, that we will become a white and beautiful people.

"Mother, those are the things that make it hard for me to go to Sunday School. I have stayed home from Church dances because I am not treated as a sister."

Here Sister Rojas interrupted Rachel saying, "But, my dear, you were chosen the most beautiful girl

on the school campus, and you dance beautifully, too."

"Yes, Mother," Rachel interrupted, "And I know that you and Daddy love me and have done all you can to make me happy, and at home I am plenty happy, but last night when I was dancing with Daddy, we both heard my Sunday School teacher say, 'Why are those Mexicans allowed to come to our dances? It is bad enough to have to admit them to our Sunday School, let alone have them forced on our children in their social life as well.'"

I quietly arose and closed the door between us. I had heard enough. I knew what was keeping Brother Rojas from being baptized.

The Book of Mormon is full, and volumes have been said and written by our modern prophets regarding the blessings to come to the descendants of Lehi when they, as a people, accept and obey the teachings of their Father. In the year 1943, approximately \$48,000 were spent in the Spanish American Mission by approximately 190 missionaries, endeavoring with the help of the Lord, to establish the message of the gospel in the hearts of the Mexican people.

What an opportunity Rachel's Sunday School teacher lost to teach the gospel of "Love thy neighbor as thyself" when Rachel heard her say, "It is bad enough to have to admit them to our Sunday School without having them forced into the social lives of our children."

I can only say as the Savior said—"Forgive her, Father, she knows not how much she is in error."

Are we missionaries of Jesus Christ who love our brother as we love ourselves, even though their skins are dark, or do we love ourselves so much that we fail to see the value of our neighbors?

"Truth reflects upon our senses,  
Gospel light reveals to some;  
If there still should be offenses,  
Woe to them by whom they come.  
Judge not that ye be not judged,  
Was the council Jesus gave.  
Measure given, large or grudging,  
Just the same you must receive."



## THEY KNOW HAPPINESS

*Eva Willis Wangsgaard*

*No day is ever quite alone;  
For every transient moment bor-  
rows  
From one behind and one before.  
Each day has something of its own  
Made bright by hopes of its to-  
morrow  
With yesterday locked in its core.*

*And they know happiness who keep  
Some moment that the heart may  
treasure  
From every day as dusk comes down,  
Who say their thanks before they  
sleep,  
With spirits lifted toward the pleas-  
ure  
Of sunlight on a new day's crown.*



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## *Superintendents—*

## INSTRUCTOR MONTH

November, "Instructor Month," offers a special surprise for Sunday School superintendents throughout the Church. To every Sunday School obtaining a year's subscription to the magazine for every officer and teacher on its staff, the General Board will present, free, a beautiful *Instructor* binder for filing current numbers.

In wards or branches where there are more than one officers and

teachers who can share one copy of the magazine each month it is suggested that additional subscriptions be obtained from teachers in other Church organizations to make up the quota. As soon as your Sunday School has obtained as many subscriptions as there are officers and teachers, send in the word, endorsed by your stake superintendent, to: *The Instructor*, Subscription Department, 50 North Main Street, Salt Lake City 1, Utah.

## NO INTERFERENCE

Recently there have come reports to the General Board of meetings such as Priesthood and Relief Society classes being wedged into the Sunday School period in some wards. The problem was referred to the First Presidency by the General Superintendency.

In a letter dated August 28, 1944, the First Presidency answered. An excerpt reads:

"We have issued no general instruction and no special instruction authorizing any interference with the regular Sunday School hour.

"You will perceive that whatever variations are being made in the Sunday School service or inroads into its period by other organizations, are without the authority of the First Presidency."



## 100% SUNDAY

Sunday, October 15, has been designated by the General Board as "100% Sunday" in Sunday Schools throughout the Church. The goal on this day is to account for every member of the ward or branch . . . either present at Sunday School or absent with an excuse.

Your Sunday School can be a great missionary tool, particularly

for members of the Church who have become strangers to the ward or branch meeting place. Let us all make a concentrated effort to bring them back into the influence of the Gospel.

Superintendents, let's make a plan for action for this important event, and then *carry* it through!

## LESSONS FOR 1945

Now is the time to prepare for 1945 lessons. Manuals and supplements will be ready by mid November, according to present plans. Because of the paper shortage, the supply is limited. We urge all Sunday Schools to place their orders early and avoid difficulties. Within the

next month order forms will be mailed to ward and branch superintendents. Please use them in placing orders. If you do not receive copies, kindly submit your needs to: Lessons Department, Deseret Sunday School Union, 50 North Main Street, Salt Lake City 1, Utah.

## MISSION WORK

There are thousands of Latter-day Saints residing in localities where there is not an established ward or branch of the Church. Many of them are in the missions. Some are in the stakes.

The General Board is mindful of these members, and urges stake superintendents and mission Sunday School supervisors to encourage the creation of Home Sunday Schools for these scattered Saints. The Home Sunday School is just what its name implies: a Sunday School in the home. A new course of study for Home Sunday Schools has been

prepared. It will begin with the New Year. The manual provides report blanks through which the Home Sunday School may communicate its progress to the mission or stake leader.

The General Board suggests that now is an opportune time to survey the field, and begin organizing Home Sunday School where they are possible. The Sunday School's assignment is to teach the restored gospel to *all* members of the Church. Let us not forget our members in the remote areas.

## CONGRATULATIONS

During the past few days we have made a check of monthly reports from all wards of the Church. The experience was most gratifying. Many stakes have submitted all reports for the first six months of 1944 to the office of the general secretary. Among them such widely scattered stakes as Garfield, covering a southern Utah area divided by a towering mountain whose road is impassible during much of the winter; Lost River, stretching through the Idaho hinterlands, and Southern Arizona, reaching across the wide deserts.

And so we say: "Thank you, and congratulations!"

In scanning the reports themselves we found many that well could be models for the entire Church. They are neat, accurate, and some bear the check marks of a careful stake secretary.

We discovered some omissions that were rather general. One of them is the failure to fill out Column 3, which asked for the number of students possessing the lesson manual in each department, and the number of officers and teachers who are subscribers to *The Instructor*. This is pertinent information, and we feel sure that if it is provided and called to the attention of the ward superintendency it will be most helpful to them as well as to the stake and general boards in learning the needs and accomplishments of the respective classes. Ordinarily a class in which all pupils

are equipped with manuals is an active one . . . one in which the students are drinking in the Gospel.

Most secretaries do not indicate the number of enlistments contacts made during the month. If none was made, please indicate. If contacts are being made, please obtain the number from your ward enlistment director or from the enlistment secretary.

Another phase of the report that many secretaries overlook is that asking for information concerning the holding of the monthly ward faculty meeting. If no meeting is held, please answer "no." If a meeting was conducted during the month, kindly give its date.

But, again we say that in general the reports are well done. The General Board appreciates your faithfulness.

## GUAM SUNDAY SCHOOL

Our faithful secretary, Elder Alvin L. Tolman, of the "Tropic" Sunday School, which has met for months in the southwest Pacific, recently submitted his periodic report. It indicates that "Tropic" Sunday School has been transferred to Guam, members of the School being among the marines who landed on the first day of the invasion of the island. Two Sunday School sessions were held on the invasion ships en route. Elder Tolman reports that in the first stages of the Guam campaign some members of the Sunday School were called to labor on the "other side".

## BLACKBOARD SUPPLIES

The good Sunday School librarian will be sure that complete and adequate blackboard supplies are always contained in the library and available to the teachers. Care must be taken to note just when and where the supplies are distributed each Sunday so they may be gathered after Sunday School each time and kept for the next week.

A standard minimum list of blackboard supplies that should be maintained in the library includes:

A good grade of chalk will prove the most satisfactory as well as the most economical. It will last longer and produce better results than the cheaper types which disintegrate more quickly and are not as easy to use. An ample supply of white chalk should be kept as well as some of each type of colored chalk available. Chalk can be bought at any stationery or office supply store.

Although cloths can be used as blackboard erasers, the librarian will find that a supply of erasers always available to teachers will greatly encourage the use of the blackboard. Regular blackboard felt erasers are much cleaner and easier to use, and a supply equal to the number of classes in the school should be kept in the library. The librarian should

make it a practice to clean the erasers periodically. They are obtainable at any stationery or office supply store.

The most satisfactory and economical ruler for blackboard use is the common yard-stick. Generally, some local paint or furniture store has a supply for advertising purposes.

Use of chalked string for drawing lines, etc., is reason enough to maintain a small supply of good quality white twine among your blackboard supplies.

White gasoline makes an excellent blackboard cleaner, although care must be taken in its use to assure the presence of plenty of fresh air in the room and not too much friction in rubbing. It should never be used near an open flame.

A satisfactory dust-proof container for chalk and eraser is the "tobacco pouch" available in various sizes at drug stores. This is one use of this article we can recommend. The pouch enables the chalk and eraser to be carried without spreading the white dust on everything it touches.

For permanent features that the teacher wishes to retain on the blackboard, wax crayon or water paint can be used and later removed. Gasoline will remove the crayon, or water the water paint.

## SONG FOR NOVEMBER

The song practice period in Sunday School is designed for several purposes, including: improvement in the quality and response of congregational singing, building a repertoire of hymns, and preparing and planning the musical needs for the Sabbath School in advance.

"My Jesus, As Thou Wilt" is the hymn to be sung throughout the month of November. It is found on page 213 in the Deseret Sunday School Songs. In order to accomplish the most during a ten-minute song practice it might be well for the chorister to budget his time carefully. Several requests have come to members of the Sunday School Music Committee, asking for a suggestive workable plan that might be used. Knowing the numerous circumstances and differences that exist throughout the wards in the Church, we are reluctant to answer this request. The following plan is but one of many that might be found suitable.

Two minutes—Review a familiar hymn: (As an example—"Glory to God On High," p. 167. Sing the first stanza; it might be necessary to direct attention to the fifth measure for note values and proper pronunciation of the word "earth." Sing on the vowel, touch the "r" lightly as you go to the "th" sound and complete the word.)

Two minutes — Announce the hymn for the month: (Bring the general theme of the hymn to the attention of the congregation.

This might be done with a brief reading about Jesus praying in the Garden of Gethsemane.)

"Then cometh Jesus with them unto a place called Gethsemane, and sayeth unto the disciples, Sit ye here, while I go and pray yonder. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy: Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here and watch with me. And He went a little further, and fell on His face, and prayed, saying, O My Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as Thou wilt." Matt., Chapter 26, V. 36-40.

Five minutes — Introduce the hymn: (Select a mixed quartet or soloist in advance and have them present the hymn. During the second stanza the congregation might hum an accompaniment to the quartet. The third time through the congregation will be ready to read the first stanza with the assistance from the special group. It might be wise to give the quartet or solist an opportunity to sing the last stanza alone. Save your drill on troublesome parts for the following two Sundays.)

One minute — Sing one stanza of a favorite hymn: (Know your congregation and know your hymn book. Choose a hymn that the Saints will enjoy and sing well; conclude your song practice with the best singing your congregation is able to do.)

# Sacramental Music and Gem for December

## Prelude

Alexander Schreiner

*Adagio Dulciana 8 foot*



(Deseret Sunday School Songs, No. 45, Stanza 2)

Purify our hearts, our Savior,  
Let us go not far astray,  
That we may be counted worthy  
Of Thy Spirit, day by day.

—Evan Stephens

## Postlude

*Very legato*



# JESUS IS OUR LOVING FRIEND

Anna Johnson

Alexander Schreiner

1. Je - sus is our lov - ing friend, He is  
2. Rev - 'rent - ly and sweet - ly now, We our

al - ways near..... He will hear us  
voic - es raise..... Je - sus is our

when we pray, Ev - 'ry child is dear.....  
lov - ing friend, And we sing His praise...

The musical score is written for voice and piano. It features a treble and bass clef with a key signature of one sharp (F#) and a time signature of 3/4. The melody is simple and hymn-like, with lyrics provided for two verses. The piano accompaniment consists of chords and single notes in the left hand.

## The Law of Giving

(Continued from page 473)

Chicago, not for oil; Duke for his university, not for tobacco; Stanford for his university, not for the money and land he acquired from Congress for railroads.

All men have talents; all men may give; all men may share the joy of giving and know the doctrine of Him who taught men the gospel of life and salvation.

## The Power of Personality in Teaching

### III. WHAT PRODUCES PERSONAL POWER

"For to draw nigh to hear is better than to give the sacrifice of fools."  
—Ecclesiastics 5:1.

"Go to the ant, thou sluggard,  
Consider her ways, and be wise:  
which having no chief, overseer or ruler,  
Provideth her meat in the summer,  
And gathereth her food in the harvest."

— Proverbs 6:6-8

Seest thou a man diligent in his business?

He shall stand before kings;  
He shall not stand before mean men."

— Proverbs 22:29.

"So teach us to number our days,  
That we may give our hearts unto wisdom."

— Psalms 90:12.

As a teacher you belong to a noble calling. Of course you want to succeed at it. As you face your task of meeting a select group of children each week, you want to be worthy of their confidence. You want to grow as you watch your children grow. As a matter of fact, one of the finest things about teaching is that in your effort to keep

ahead of your class you build yourself up.

For the past six weeks it has been my pleasure to visit the Sunday Schools in the Riverside Stake in Salt Lake City. I have visited many classes and for the first time in many years have seen local teachers in action. I am happy to report that every teacher whom I have seen in these Sunday Schools has been thoroughly well prepared. Her preparation has been reflected, not only in the attitude of the pupils, but in the manifest growth which is taking place on the part of teachers. Any teacher who makes careful and thoughtful preparation week after week is sure to take on added capacity and strength. I am frequently asked what it is that determines that some people seem to grow so fast while others seem to stand still. Almost without exception, when people do not grow, it is for one of the following reasons:

Indifference

Lack of a Program

Routinized "Getting by"

Shirking from Responsibility

Who was it who said, "What keeps many men small is the habit of looking for easy things." But, with you ambitious teachers—you who aspire to excel in this wonderful calling—your problem really is:

To add to your mental stature;  
 To increase your capacity;  
 To get a greater yield from  
 your spiritual estate.

When we face the problem of securing greater productivity, it is helpful to look about us to find the answer in another field. Every farmer knows that if he would increase the yield on his farm he must give careful attention to one or more of the determining factors:

Better seed  
 Enriched soil  
 Greater cultivation  
 More moisture  
 More sunlight

Every girl is aware that if she is to make a more beautiful dress she will have to give greater care to:

Selection of material  
 Choice of a pattern  
 Greater care in her artistry  
 Keener observation of the attractive dresses of other girls

Every teacher should once in his life visit a power plant. If he watches the generation of electricity, whether in a hydro-plant or in a steam plant, he will make an interesting discovery. To produce more current, the operator in a hydro plant simply turns in more water to play on the turbine. In the steam plant he simply puts more coal on the fire. However great the need for more power may be, he can not secure it merely by wishing for it. He must follow an established rule.

So it is with people in the matter of producing personal power. The

fascinating thing about the human being is that he has within himself the means of augmenting his power. He, in and of himself, can set about filling up a large reservoir. If he will—he can so easily put more coal on the fire of his soul. To cultivate his spiritual estate, he doesn't have to buy new tractors, new plows, new harrows, new cultivators. Oh, he may have to buy a new book or subscribe to a new magazine — but really these days with good libraries and circulating book stores, and with the wealth of material coming over the radio by day and night, every man has ample equipment if he will but resolve within himself to grow by taking on new ideas each day.

Nothing is more important to the young teacher than to appreciate the fact that nothing builds him quite so much as to take on new responsibility. What a two-year mission can do to a boy who really gives his heart to it! Our missionaries often go out as boys, but they come back as young men. The same thing happens to the youth who goes away to college if he really works to the limit of his capacities in that institution of higher learning. And you must have observed that the same things occur in the lives of young men who have gone into this war. Under regular assignment, under carefully prepared programs of development, under the challenge of new responsibilities these boys who have left us have come home to be a revelation as to what an intensive program of building can do in the life of a young man. To



you who as teachers would increase your personal power, here are four keys which will always open the door to a greater future:

1. KNOWLEDGE — What You Know!
2. ATTITUDE — How You Feel!
3. ARTISTRY — What You Do!
4. LIVING — What you Are!

Of course these keys can open doors only if they are turned. How to turn them will be our concern in the succeeding chapters. Together we can have some very stimulating

discussions on how to grow — how to increase personal power.

### Questions for Discussion

1. Analyze the meaning of the word "diligent."
2. As you observe the development of people, how much of their achievement seems to be the result of native ability? How much the result of good hard work?
3. What is your daily program to assure your own growth?



## THE COMING OF PEACE

*Gertrude Perry Stanton*

*When Peace shall come—though she may linger long  
Till earth and heaven are weary of the strife—  
Her coming shall be heralded by song,  
And there shall be a blissful calm in life  
When Peace shall come.*

*Her stately mien shall yet be full of grace,  
Her garments pure and fair to look upon,  
A tinge of sadness in her lovely face;  
As in the still serenity of dawn  
Blest Peace shall come.*

*And she shall wear a garland on her brow  
Made from crushed violets of mothers' prayers,  
Their odor like sweet incense. May we vow  
Her coming shall not take us unawares;  
God grant she finds America her home,  
When Peace shall come.*

### Lesson 4. For November 5, 1944

#### THE FOUR BASIC PRINCIPLES OF EDUCATION

The student is the center of activity in any Sunday School class. The teacher is a director of the activities to bring about desired results. It cannot be overly stressed that co-operation through mutual agreement in regard to pupil activity should be understood.

"Where there is no teaching there is no learning." Learning takes place when the learner is active. When the pupil knows he is making progress, further progress is desired and learning becomes enjoyed activity.

Certainly a fundamental principle of education is self-activity on the part of the student directed by a well trained teacher.

The activity of a student depends upon the interest shown by him.

Russell attended the Senior class in a typical Sunday School, not to learn the principles of the Gospel but because a girl he was fond of was a regular attendee. He attended only twice and made the comment that it was pretty dry stuff the teacher was passing out.

He came later and found a new teacher who knew how to arouse the interest of boys and girls of that age. She was discussing history and adventure of the characters found in the Book of Mormon. Russell was fond of adventure

stories. His interest was aroused. He became a student of the Book of Mormon and contributed to the activity of the class and at the same time gained a testimony of the Book of Mormon.

The successful teacher has a method or methods of interpreting materials in terms of student experience. The student likes to associate that which he is studying with ideas and thoughts with which he is familiar. In other words let the student project his thoughts from the known to the unknown by association and examples.

Study carefully the Four Basic Principles of Education found in the Text, *Teaching as the Direction of Activities* by Dr. John T. Wahlquist to further become acquainted with principles that will contribute to successful teaching.

### Lesson 5. For November 12, 1944

#### THE RECITATION-DISCUSSION METHOD

In the reproduction of the material found in a Sunday School lesson by the student or by the teacher what is desirable in the class?

The contents of any lesson is to bring to the mind of the student an expansion of his thinking for self-improvement. The student should express his opinions. Other pupils may disagree or vary in their

thoughts, some will express themselves while others are just silent thinkers.

Pupil participation results in failure or success due to the initiative and tact of the teacher. Interest is present, interpretations are given, and enthusiasm for the next class a week hence is shown when the discussion, well directed, is ended.

Thorough preparation on the part of the teacher and the students will lead into a desirable recitation which will result in a worthwhile discussion. An effective recitation-discussion will depend upon the control the teacher has over the class. Much depends upon the teacher when students participate.

The seven factors upon which an effective recitation-discussion is dependent, mentioned in the Text pages 50 and 51 are worthy of serious study by the teacher trainees.

#### Lesson 6. For November 19, 1944

##### THE LECTURE METHOD

The lecture is one of the most difficult of the teaching methods to master. In judging the effectiveness of a lecture, most speech teachers watch for three fundamentals, organization, content, and delivery. An untrained teacher can develop some measure of success by working with these three fundamental principles of effective speaking and by using much narrative and descriptive material.

By using narrative and descriptive material, he can usually make his lecture appeal to most of the five senses, taste, hearing, touch,

sight, and smell. In this manner he can take ideas out of the abstract and put them into the concrete, where they are more interesting.

The November, 1943, issue of *The Instructor* has on page 590 an article on lesson planning. An application of the principles discussed therein will produce an effective organization for a lecture.

Subject matter is significant because no one will listen to painted nothings. Unless a lecture has something genuinely worthwhile to recommend it, a speaker cannot expect to entertain and instruct his class. Our great speakers have had something to say.

Having something to say must be complemented by attractive presentation. Sincerity will deliver its message when everything else fails. Prayer can do much to create such a spirit. Proper voice control, good gestures, effective enunciation and pronunciation all contribute to attractive delivery.

#### Lesson 7. For November 26, 1944

##### THE STORY TELLING METHOD

Short stories differ much in their emphasis. Some stories emphasize character, others plot, and still others setting. In retelling a short story, the teacher must make certain that he does not shift the emphasis.

Living characters are projected onto the pages of literature by means of action and dialogue. In his story "The Prelude," Edgar V. Smith presents the poor white trash of the South as follows:

Then it occurred to Marthy that their offspring ought to be christened.

"Shug," she suggested casually, "seems to me we ort to be namin' that air young 'un."

Shug, lolling in the shade of a water oak, shifted his quid, and spat disinterestedly. "I ain't objectin' none," he replied.

"How 'bout callin' her 'S'liny Jo'?" Marthy asked.

"Fittin' enough name fer her, I reckon," Shug yawned.

This conversation is revealing. It must be carefully communicated to the class if the story is to be successfully retold. The teacher must learn the dialogue and the mannerisms that accompany it.

Plot is the underlying plan of a narrative. Its details are arranged in a manner to retain the interest until the end of the story is reached. In retelling the short story the teacher must be careful not to disclose information that will kill interest.

The setting of a story may be physical or social. By physical setting or environment we mean the locality in which the story takes place. It may be on Wilson Avenue in Chicago, or on a sandy land homestead in the South. Social environment is the class in which the characters move, the laboring class or the professional class. Social and physical environment must be preserved by the story teller.



## PRIDE

*Estella Webb Thomas*

*I fell down an' hurt my knee*

*But I never cried!*

*Daddy sez if he wuz me*

*He'd have pride.*

*Guess I got it now I'm four,*

*I aint gonna cry no more,*

*Why, I wouldn't even cry*

*If I'd die!*

## First Intermediate —

(For suggestions on Lesson Material see the Manual and Supplement for 1944)

## Primary —

### DECEMBER

#### HUMILITY AND PRAYER

#### Objective for the Month

To become acquainted with the beauty of Christ's birth and attitudes, and through them to celebrate Christmas as a spiritual festival.

"O, little children, do you know  
That many, many years ago,  
The baby Jesus came to be  
God's Christmas gift to you and me?"

The thrill of being with children at Christmas time is one of life's greatest delights and the alert teacher will capitalize upon it to the fullest. The whole of this month is devoted to a study and understanding of Christ's birth and the sweetness of his character. To enrich these lessons a wealth of pictures are available, both in the sets suggested in the manual and in current magazines and papers. Christmas stories can be found in abundance. There are no lovelier songs in existence than our Christmas Carols. Numerous poems and memory gems may be found in *The Instructor* for December 1942 and 1943.

If a Sunday School desires to purchase a book containing a collection of Christmas stories that are new to the children, the following are recommended:

"Book of Christmas Stories for Children," Maude O. Walters, Dodd Mead & Co.

"Merry Christmas to You," Wilhelmina Harper, Dutton.

"Children's Book of Christmas Stories," Dickinson & Skinner, Doubleday-Doran.

"Stories to Read at Christmas," Elsie Singmaster, Houghton-Mifflin.

"The Boy Who Found the King," Raymond Alden, Bobbs-Merrill.

These books are also available in a good many public libraries.

Each child should have a part in preparing for the Christmas Festival even if it is only coloring a camel to help decorate the room. It is suggested that simple child-created decorations be used. If a Christmas tree is to be trimmed, every child would love to put just one thing on it.

It is suggested that part of the Festival include a Christmas "Community Singing" in which the whole Junior Sunday School may join. Singing carols together develops real Christmas spirit. Perhaps each class could prepare a song to present to the group. In addition, singing by small choruses, trios, duets, or solos would add interest and at the same time introduce more variety into such a pro-

gram. Joining in the chorus after some person or group have sung the verse is always enjoyable, particularly with such songs as "Jingle Bells" and "Up On the Housetop," etc.

Rest exercises for the month may be provided from any of the numerous activities connected with Christmas. Imitating the shepherds seeing the star and hearing the angels sing; being the wise men carrying gifts to the Baby Jesus; shopping for gifts for the family; trimming the tree; coming home in the snow; are only a few of the activities that children will enjoy.

### *Kindergarten —*

Lesson 48. For December 3, 1944

#### HUMILITY AND PRAYER

#### THE ANGELS TOLD THE SHEPHERDS ABOUT BABY JESUS

##### *Objective:*

*To nurture the real ideal for which we celebrate Christmas. To discover the good in every child.*

##### *References:*

"A Child Is Born," Edna Dean Baker. *The Instructor* for September, 1942 — Kindergarten Dept. St. Luke 2:8-18.

##### *Suggested Activities:*

Let children memorize what the angels said to the shepherds: "Glory to God in the highest, and on earth peace, good will toward men."

##### *Song:*

"Far, Far Away On Judea's

Plains," *Sunday School Songbook*. "Away In A Manger," *Sunday School Songbook*.

Lesson 49. For December 10, 1944

#### JESUS WAS A HUMBLE LAD

##### *Objective:*

*To discover how we can show humility at all times, as Jesus did.*

##### *References:*

"Life Lessons for Little Ones," pp. 42-48. (This book is now out of print but nearly every ward has access to a copy.) Lesson development in manual. Pictures of Jesus as a boy.

##### *Suggested Activities:*

Discuss how we show humility before God. We think of others before ourselves. We trust all of God's creatures kindly in both word and deed. We love our Heavenly Father. We thank Him for our blessings. We do His will.

##### *Song:*

"Jesus Once Was a Little Child," *Primary Songbook*.

Lesson 50. For December 17, 1944

#### ZACHARIAS PRAYED

##### *Objective:*

*To show that humility and patience are necessary in our prayers to Heavenly Father.*

##### *References:*

Pictures of children and grown-ups in the attitude of prayer. St. Luke 1:5-15; 57-60. *The Instructor* for October, 1942—Kindergarten Dept.

*Suggested Activities:*

Let children sing prayer songs they have learned. Teacher might assign thoughts or verse on prayer for children to have memorized for this day.

*Songs:*

"For This I Pray," "I Love to Pray," *Little Stories in Song*.

December 24, 1944

THE CHRISTMAS PROGRAM

Suggestions can be found in old issues of *The Instructor* and in Kindergarten Department Manual, First Year.

Lesson 51. For December 31, 1944

JESUS' BIRTHDAY CELEBRATION

*Objective:*

*To learn and to talk about Jesus at this time.. The more we give and serve the more we prove our love.*

*References:*

Follow outline in Manual. Pictures of Jesus from birth through childhood and adulthood. Materials used in previous lessons for month.

*Suggested Activities:*

Let children tell about their Christmas gifts. Teacher, stress that Heavenly Father's gift of the Baby Jesus was greatest gift the world has ever known. "It is more blessed to give than to receive."

*Song:*

Christmas songs sung during month.

*Nursery —*

JESUS WAS A HUMBLE BABE

Lesson 49. For December 3, 1944

*Objective:*

*To discover some other activities besides sleeping and eating that our Heavenly Father wishes His babies to learn to perform; also some evidence that Jesus was of humble birth.*

*Tools of Teaching:*

Pictures of babies, sleeping, eating, bathing, etc.; of toddlers and their activities. Pictures Nos. 2, 3, 7, 8, 9, 11, 13—Nursery, Kindergarten, Primary Set.

*Lesson Development:*

Your collection of baby pictures will furnish the backbone of your lesson today. Have children tell of their baby, where it sleeps, what it eats, does, how it smiles, etc.

*Story:*

Show picture and discuss place where Jesus was born, those who surrounded Him, His manger bed.

JESUS WAS A PRAYERFUL CHILD

Lesson 50. For December 10, 1944

*Objective:*

*To decide what we say to our Heavenly Father for our food and for our other blessings and to discover what the child Jesus thanked our Heavenly Father for.*

*Tools of Teaching:*

Objects that have been given to you and to children. Pictures Nos. 3, 8—Cradle Roll Sets. Pictures

Nos. 3, 2, 7, 8, 9, 11—Nursery, Kindergarten, Primary Set.

#### *Lesson Development:*

Present pictures of children saying, "thank you" to our Heavenly Father. Name and discuss things in each picture for which we should say "thank you" to Him. Finish with presentation of picture of a child kneeling in prayer.

#### *Story:*

Choose for presentation here pictures of things for which Jesus said, "Thank you."

#### JESUS' BIRTHDAY PARTY

Lesson 51. For December 17, 1944

#### *Objective:*

*To transform our attitude regarding the function of the Christmas Festival from the materialistic point of view to the spiritual level in conformity with the life of Christ.*

#### *Tools of Teaching:*

Pictures of Jesus as a baby. Nursery, Kindergarten, Primary Set.

#### *Lesson Development:*

To a little child, its birthday is a most important occasion. You might begin by mentioning that Joan's birthday is in July, Betty's is in October, Jimmie's is in January, etc. Present a small birthday cake or a picture of one. Let each who wishes tell of their birthday celebrations.

#### *Story:*

In eight more days it is Jesus' birthday. With picture helps these

children will enjoy telling of the birth of Jesus and of those who came to worship Him.

#### THE CHRISTMAS FESTIVAL

Lesson 52. For December 24, 1944

If these tiny tots are to be with the entire school to celebrate the Savior's birth, we suggest that the program be short and that their contribution be very limited; e.g., to the tune of "Good Morning to You," page 3 *Song Stories* by Patty Hill, sing

"Merry Christmas to you,  
Merry Christmas to you,  
Merry Christmas, dear friends,  
Merry Christmas to you."

or a little verse such as this—

Today is the happiest day of the  
year,  
Merry Christmas, Merry Christmas  
To all who are here.

#### THE LEGEND OF THE CHRIST CHILD

For December 31, 1944

With an extra Sunday coming this year it gives us an opportunity to present "The Legend of the Christ Child" by Elizabeth Harrison. This is printed as Lesson 52-a in the first year course of study for the Nursery Department. We suggest that the story be told or developed without using the musical accompaniment. More time can then be taken to develop the story with the children and their questions will not disturb but will rather add to the presentation.



# Conversions

THROUGH THE BOOK OF MORMON

*(Continued from page 472)*

tween the Mormons in Utah, Idaho, and Arizona was the best of any in any State or Territory of the Union. As a matter of fact, Governor Young was complimented on his control of the natives in Utah. The Indians used to discriminate between "Americans" and "Mormons," their preference being for the latter. Americans generally had the older view toward them, while the Mormons had the newer and more Christian.

One of the early missionary expeditions under Brigham Young was to South America. In November, 1852, Parley P. Pratt, one of the Twelve, and Rufus Allen, landed in Valparaiso, Chili, for the purpose of establishing a mission there. For various obvious reasons it did not succeed, but it was an indication of the interest of the Church in the native races of America.

The point here, of course, is that it was the Book of Mormon that made this difference in the treatment of this benighted people. Its beautiful spirit overshadowed believers in the Record and modified both their thoughts and their feelings toward them.



## BROTHERHOOD

"The essence of brotherhood is a willingness to give to other men every right and dignity we want to keep for ourselves. This elevates it from the level of sentiment into that of purpose and action. Brotherhood, so conceived, is essential to the fulfillment of our democratic ideals in America.

"It is essential, also, in the world, if we are to have a just and lasting peace. To perpetuate unnatural attitudes of intolerance, animosity, contempt and hatred is to keep men divided and hostile. Peace cannot be built on it. The dearth of brotherhood brought on this war. Only the practice of brotherhood between nations and within nations can make wars to cease."

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# The Funnybone

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## BEATS

Voter: "What do they mean by the City's pulse?"

Politico: "Oh, I suppose it has something to do with the policemen's beats."

—*Thesaurus of Humor*

## DIPLOMACY

Usher (at Church wedding): "Are you friends of the bridegroom or the bride?"

Friends: "We're neutral; we're not taking sides."

—*Millennial Star*

## ALIAS

"What's your name, boy?" a Kentuckian asked a negro lad.

"Well, boss," came the answer, "everywhere I goes they gives me a new name, but my maiden name was Mose."

## DARK

Farmer: "What are you doing here?"

Man: "Courting."

Farmer: "Courting wi' a lantern? I had no lantern when I went courting."

Man: "I guess not; I've seen your missus."

—*Millennial Star*

## FATHERLESS

Our language is called the mother tongue because father seldom gets a chance to use it.

—*Railway Employees' Journal*

## PUG

"Ah shuah does pity you," said a colored pugilist to his opponent, as they squared off. "Au was born with boxin' gloves on."

"Maybe you was," retorted the other, "and au reckon you's goin' die de same way."

## TEXT

"Suppose you found yourself on a desert island, Bob," said the teacher, "and could have only one book. Which book would you prefer?"

After thinking a moment, Bob replied, "Boat Building for Amateurs."

—*The Sunshine Magazine*

## WATCH

Ho: "I have a watch but it doesn't run."

Bo: "Why don't you throw it away?"

Ho: "I should say not. It's right twice a day."

—*Thesaurus of Humor*

## PERSONAL

Offerings Collector (to Scotsman): "Will you give a quarter to the Lord?"

Scotsman: "How old are you, lassie?"

"Eighteen."

"Oh well, I'm seventy-five. I'll be seeing Him afore you, and I'll hand it to Him myself."

—*Railway Employees' Journal*

concrete exterior is only two years old, it is filled to capacity each week with about 350 Sunday School members, 40 per cent of the ward population. Last year 18 of its pupils did not miss a Sunday, more than fifty missed only once. A growing Junior Sunday School is supervised by Julia T. Bodily, wife of a grandson of Syracuse's original pioneer.

Superintendent Carl K. Barber, a hardware merchant, presides over the Sunday School. He conducts regular Faculty Meetings and Prayer Meetings. Every classroom has a blackboard and set of the Standard Works of the Church. G. Henry Rampton is bishop.

Two miles to the east of the chapel is the new Clearfield Naval Depot, one of the largest in the world.

Indeed the Lord has blessed Syracuse, ever since Joseph Bodily, the emigrant boy from South Africa, drove his stakes there 67 years ago.

— Wendell J. Ashton

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SYRACUSE WARD CHAPEL  
(North Davis Stake)

The story of the Syracuse Ward really began in Capetown, South Africa, 91 years ago. There and then it was that Joseph Bodily came into the world, the son of a British engineer.

His father joined the Church when Joseph was four years old, sold his wagon-making and mercantile businesses and ostrich farm, and emigrated with his family to Utah. Joseph was only seven when he crossed the plains, where he found many new experiences. In South Africa he no doubt had become familiar with the Dutch as well as the English language. But on the plains there were Swiss, Norwegian, Danish and Swedish converts to the Church in his company. He also saw thousands of Indians, some of them traveling beside the Saints en route to war with another tribe.

Joseph's father settled in Kaysville, about 25 miles north of Salt Lake City. As a young married man Joseph moved a few miles northwest of Kaysville, establishing a home in 1877 near the shoreline of Great Salt Lake. It was the first house in what is now Syracuse, and many of the early meetings of the Church in that vicinity were held in Joseph Bodily's home.

Eight years later a little frame school house was built in Syracuse and it also served as a meeting house, the first Sunday School convening there in the winter of 1885-86. Ten years later Syracuse Ward was organized and a brick chapel was started, and in 1913 a new chapel was erected.

Ever since Syracuse's early pioneers began hauling water in barrels to their young orchards, the Church and farming have flourished in this fertile area, once a barren, dry sand ridge.

When fire destroyed the Syracuse chapel a few years ago, Sunday School went on . . . in the town's old amusement hall, where curtains were drawn to separate classes. Though its beautiful, new chapel of brick and

—More on other side